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FREE

# PROLETARIAN GOB

No. 2

*Inside*



**Greenies Save Capitalism!**

*More Tea, Vicar? Or How about  
a Punch in the Face*

*Death to the Press*

*And More ....*

ONLY WHEN THE WORKING CLASS IS COMPLETELY OUT OF CONTROL  
WILL WE BE ABLE TO TAKE REAL CONTROL OF OUR LIVES

No.2 OCT. 1993

If you want issue 1 of Proletarian Gob (containing stuff on national liberation movements, lefties, students and class) just send an address.

Pamphlet:

The End of Democracy - A subversive attack on capitalist democracy and the rule of law - by MAX

Articles:

Problems of Anarcho Syndicalism  
What is the Potential of Rank and File Action  
Death to Rank and Filism

- all free, from P.G., BM Makhno, London, WC1N 3XX

## ANARCHIST COMMUNISM OR DEATH!



THANKS TO  
ERIK THE VANDAL  
and  
VARIOUS OTTERS



"Careful dear... I think it's a 'christian'!"

PROLETARIAN GOB is anti-capitalist, anti-State and anti-authoritarian.  
PROLETARIAN GOB is for the creation of a worldwide, free human community, which can only be achieved by the conscious actions of a revolutionary proletariat acting for itself and not at the direction of some 'Revolutionary Party'.

## Christianity



*Note: This article is only about Christianity, it doesn't cover all the other religions, like Judaism, Islam, Hinduism and Buddhism. It is important to remember while reading this article that all religions are equally horrible and will be stamped out by the revolutionary proletariat. In the future I hope to specifically slag off the other religions too.*

A simple look at the ridiculous and nasty history of Christianity ought to be enough to turn any Christian into an atheist.

I'm not sure how it started exactly but the 'pagan' Romans saw it as an offshoot of Judaism and noticed that wherever there were Jews there were also Christians. From an early date Christians were not known for their tolerance. They accepted no other religion and sought to outcompete every other religion. This was in contrast with, for example, Judaism which did not try to convert people to its belief, usually Jews are born 'Jewish' and although they may think all non-Jews are wierdos they don't try to convert them. From the start Christians had most of their dialogue with Judaism and Christians are even instructed in the Bible somewhere that missionary work should begin with the Jews ('To the Jew first'). Probably because of this long and often unsuccessful argument with Jews Christians grew to hate them and say they were subhuman, they began accusing them of killing Jesus, usury and other bad practices, such as eating babies.

Christianity first took a real hold in Europe in the fourth century AD when Roman emperors became Christian. Christianity always appealed to leaders, selfish and greedy people, and men of power and ambition. Christianity was at first persecuted by the Roman Empire, not because of its religious content, but because the authorities thought it was a conspiracy against the Empire. Christians met in groups in peoples houses to pray etc., whereas Roman pagans prayed on their own or at elaborate temples. The fact that Christianity was not a conspiracy against the Roman Empire, and in fact supported the Empire was proved when it became the State religion in the fourth century.



Over the centuries Christianity developed. It coerced people in Europe to go to its churches, it extracted taxes from them. From the 5th Century onwards the Church was one of the biggest, richest and most important landowners in Europe.

'Heresy' was a hallmark of Christianity from its earliest days of power. Anyone or group that called itself Christian but didn't tow the ideologically correct line was a heretic and could be punished. This helped the powerful in the Church eliminate their enemies. Many things were invented by the Church. For example, the Devil, or Satan, as we know him, was not an element of earlier Christianity and was only invented in medieval times, as was the stereotype of the witch and Satanism that we know today. In the 14th century the big debate in the Church over whether the Virgin Mary had an immaculate conception or not was resolved. Some Papal Council deciding that she did have an immaculate conception - until then most Christians thought she'd had a 'maculate' (i.e. normal) conception. There were other important debates too, such as the one over the Eucharist, which was the argument over whether the bit of biscuit and wine Catholics still eat in Church, was really the actually blood and body of Christ or just a symbol. If you got onto the losing side in some argument you could be up for a burning at the stake which was the Church's ultimate way of re-educating you. Debates in the Church were often like Stalin's Purges in the 1930's.

After many years of the Church lording it over people and taking taxes and making richer ordinary folk became pissed off. In the middle ages the clergy was extremely widely hated and there were plenty of heretical groups, many of whom wanted to redistribute the wealth of the Church amongst the poor or at least slit a few priests' throats.

This hatred for the Church was so widespread in Europe that even intellectuals like Martin Luther and Calvin began to oppose certain tenets of the Church. Thus Protestantism was invented. But Protestantism wasn't really any better than the old Catholicism (the original Christianity, catholic meaning 'all-embracing', or 'anyone can join' (i.e. you don't have to be born into it)). Protestantism still supported the ruling class and argued that the poor should accept their lot because then they might go to Heaven when they died. When there was a general uprising of proletarians and peasants against the Church and ruling class in 1525 in Germany (known as the Peasants War) Martin Luther condemned the rebels and took the side of the authorities who had recently attacked him!

Protestantism was officially introduced to Britain in the 16th Century by King Henry VIII who couldn't get a divorce from the Pope and at the same time decided that the Church was too powerful and that its wealth and land would be better off in his pockets. So he disestablished the Catholic Church in England and created and became head of what we now know as the Church of England. This new Church gave him a divorce quick smart, of course. From this time the Pope and Catholic Church in general was hated by the British ruling class and Catholics were accused of nasty conspiracies (Papist Plots) and other stuff. This came in handy much later when the British ruling class (especially the Tory Party) attempted to divide the Chartist Movement in the 1840's by accusing Irish immigrants of Papist Plots and taking jobs from English workers. Irish proletarians in England had played a big part in the Chartist Movement which Irish proletarians in England had played a big part in the Chartist Movement which, although it was by no means a revolutionary movement, did exhibit a bit too much working class solidarity for the ruling class at that time.

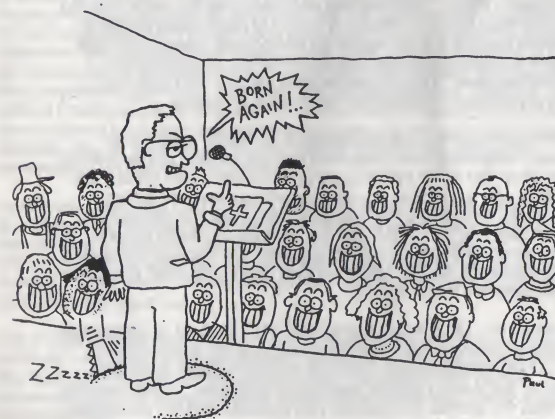
Hitler's persecution of the Jews can also be traced back to the enmity of Christianity towards Judaism. Jews became widely hated in Europe because the Church, from medieval times, taught that they were especially bad people. Whereas even heretics and atheists might get into heaven after a long time in Purgatory the Catholic (Christian) Church said that Jews would never get into Heaven under any circumstances: Anti-Semitism as we know it today comes directly from Christianity.

One of the most lively times of debate against the Church, Religion and even God was in the 17th Century in England, the time around the English Bourgeois Revolution, also known as the English Civil War. It was also then that probably the earliest surviving communist ideas were printed, by Gerrard Winstanley. Essential reading on this important period is Christopher Hill's 'The World Turned Upside Down'.

These days Christianity has a lot less power and the work of maintaining order, withholding information, spreading disinformation that used to be the job mainly of the clergy is now done by journalists and social workers and their like.

This has only been a brief note on Christianity. The role it has played in the formation of capitalism (e.g. the Protestant Work Ethic, which was also a Catholic ethic incidentally) is also very important. Christianity lies at the root of much of 'western' thought, bigotry, stupidity and exploitation. Islam, Judaism, Hinduism and Buddhism have done the same job in the 'east'.

All in all, like all other religions, Christianity is a pile of shit.



ATHEISTS WERE TAKING OVER AT THE BIBLE MEETING!



## The Green Con

Yes, I occasionally worry about the hole in the ozone layer. Yes, I keep remembering that the rainforest is disappearing faster than a speeding train. Yes, I know that there aren't enough tigers in the world. Yes, I do think that the wild parts of the planet are beautiful and all the different animal forms are brilliant.



Still, all this worrying about the fate of the earth has to be put into perspective. Even if the earth really is heading for total ecological disaster is it really as important as we are meant to think? Has the ecology movement become another means to divert our attention from our real daily lives, just like religion, consumerism and democracy? The point is: aren't I being a bit stupid worrying about some distant forest (that I've only seen on TV anyway) when my everyday existence is that of a wage slave, bossed around and ripped off at every turn? Basically, if you think a pretty and ecologically healthy planet is more important than your own freedom then you've been hoodwinked into denying your own 'self'. (Freedom = I can only be free when everyone is free; by fighting for myself I also fight for everyone else). This is the trick of all religions and ideologies. The project of all green movements is not to liberate people but to save the planet, 'greenies' are panicking that 'the earth' is going to die and them (or their children) with it. This sort of panic leads people to support any means which are supposed to be ecologically beneficial to 'the earth', this means supporting protests against rainforest destruction and supporting 'green' business. They therefore must support the continued oppression and exploitation of humans in the interest of 'nature'.

It is a similar thing to supporting local business (e.g. shops) against big business, it means supporting local exploiters against national or international ones. The local shop rips us off by making a profit on each item we buy and employs assistants who are robbed doubly by working there and buying things from the shop. Supporting one sort of business against another (e.g. green versus non green) is one of the meagre options capitalism gives us. It is just one of the ways we are encouraged to choose the colour of our chains. I refuse to get involved in a debate about the best way to 'manage' the earth's resources while capitalism is still around.

The journal 'Wildcat' No. 16 (BM Cat, London WC1N 3XX) had an interesting article on the radical greeny group Earth First! who are into sabotage and 'deep ecology'. Deep ecology favours 'nature' against humans and would probably ultimately like to see humans eradicated altogether. It sees 'people' as a collective unit, not divided into classes (the powerful and the powerless), and blames 'us all' for earth's impending demise. However, as Wildcat point out: "This society is not a collective entity, but rather a vast labour camp". Deep ecologists fail to see that it is the economic system (CAPITALISM) that is wrecking the planet, preferring instead to believe that humans are inherently bad.

The part of the Wildcat article that I have the most trouble with is the assumption that there is a link between class struggle and 'ecodefence'. "Solidarity [for imprisoned activists at least] is the minimum starting point for a discussion about the relationship between class struggle and eco-defence" say Wildcat "despite their deep ecological ideas".

I am suspicious of throwing in my lot (however cautiously or 'critically') with groups and people who are not struggling (consciously or not) for the end of all exploitation and the creation of a classless world. What I do throw in my lot with is proletarian class struggle and I'd like to help escalate that struggle to its logical conclusion: the creation of communism.

For that reason I don't support national liberation struggles which always try to suppress class struggle in the interests of replacing 'foreign' bosses with 'local' ones. Greenism will certainly do the same thing: try to suppress class struggle in the interests of 'the planet'.

We should all know by now that a nationally liberated state is never much better than an 'unliberated' one, and in the process class struggle activists usually get it in the teeth for the sake of the 'national effort' - (Stuff the 'national effort', the working class is international). So would a Green State be any good? Nah, firstly, the only good State is no State - and secondly, ecologists don't want to end wage slavery or exploitation of humans by humans.

It seems to me that ecologists do a lot of good things for nature, e.g. cleaning rivers, protecting woodlands, saving wildlife and even holding up development by sabotage, but I can't actually see what link this has with bringing down capitalism and creating communism. One of the reasons greenism is so big at the moment is because capitalism has claimed it for itself: we now have left wing capitalism, right wing capitalism, and green capitalism. Despite the radical rhetoric Earth First! is containable because it doesn't stand for the destruction of capitalism only a different implementation of it. Yes a few activists may be arrested but so was Nelson Mandela, the darling of democracy and capitalism in general.

Personally I can't see the point of a 'dialogue' between communists and greenies. The left used to (and still do) think that proletarians in Europe should have 'a dialogue' with 'anti-colonial', or national liberation, movements, despite the fact that they were supporting the rise of yet more tyrants. I'm not going to bother supporting the rise of anyone or anything apart from the class war.

We should stop panicking about 'the end of the world' and start panicking that we've let ourselves be bossed around, exploited, and misled for far too long. We must never put off our freedom, even for the sake of the 'planet'. It's time (as always) that we dismantled this global labour camp and became real living human beings.



# Bourgeois Revolutions

When I talk about 'the revolution' I mean, of course, the communist revolution, the complete flushing down the toilet of everything horrible in this society and the establishment of a nice way to live. I don't mean merely changing our bosses.

In the past however, there has been another type of revolution. I'm talking about bourgeois revolutions, the upheavals in society that finally broke the control of the old feudal aristocracy, the monarchies and Church and paved the way for the economic and political dominance of the bourgeoisie, the capitalists.

These revolutions (e.g. the English one in the 1640's, France 1789-94, much of Europe 1848 etc.) were the results of worsening conditions for the mass of the people and competition between the old feudal rulers (aristocracy) and the new merchant (or entrepreneurial) class (the bourgeoisie) over how society should be organised and who should really be in charge. People like serfs, peasants and rural craft folk were being kicked off the land by various means (e.g. 'enclosures', whereby previously common land was fenced off and made the property of the big landowners) and drawn into larger towns or cities to find work. All this was not a pleasant experience, people became poorer, their living conditions worsened drastically and they were forced to move to where they hoped to find work. These developments enabled the entrepreneurs to expand their operations because they now had access to lots of cheap labour. This entrepreneurial class became rich and powerful and not a few of the old aristocracy got into the game as well - they saw that they could make more money trading, or fencing off the common land to increase their farmland, and hiring labourers to work it than they could by having to look after serfs on their estates and only taking a percentage of what they produced. So the old way of doing things - i.e. Lords and Serfs - was being replaced by a new way: buying and selling for a profit and producing things to sell using the labour power of workers who have to work for money (and a boss) or starve (because the common land has gone). Thus the bourgeoisie and the proletariat (those who have nothing but their labour power - serfs had some land) came into being.

However, the old aristocracy and the monarchs still clung to political control. In the feudal era everyone paid homage to everyone else: the serfs paid taxes and a portion of their produce or labour time to a Lord in return for being 'protected' by that Lord, and the Lords paid 'tributes' (money and services) to the King or Queen in return for their 'protection'. The Monarch was simply the most powerful Lord, the one with the most support from the nobility. This system meant that when, for example, William the Conqueror established control of England, he needed the support of the existing Lords or, if he didn't get it, he replaced them with his old cronies from Brittany.

The new class of entrepreneurs didn't need this ethic of homage since the workers they used were simply hired (or fired), they didn't have to look after them in any way and if a worker died or fell sick they simply sacked them and hired another one. To a Lord the whole family was important, if a member of a family of serfs fell ill the others would look after him/her, and also cover for the ill person, also it was useful for the Lord to have serf families raising children who would eventually take over the work of their parents. Relatively healthy serfs were therefore beneficial to a Lord both in the short and long term.

To the capitalist entrepreneur profits in the short term are what matters. Profits can be invested in other schemes, or used to make quick killings, or expected profits can secure loans, etc, etc. The workforce in this situation must be worked hard and fast and be as replaceable as possible. One capitalist motto is 'expand or die', competition under capitalism forces business to diversify and make quick decisions. Coupled with new production techniques (leading eventually to the assembly line and workers who can be trained in a day or week) and a reserve of people (unemployed) the new economy created workers who were as important to the bosses as ants.

The entrepreneurs also felt that they owed nothing to the Monarch, since their power was not based on being made 'noble' by the Monarch, or being given a bundle of land for services rendered. In this atmosphere the monarchies were losing their influence so in order to keep control (which meant having lots of money to pay for armies and the like) they did things like raise taxes - this measure fell heaviest on the poor of course and so increased their hatred for Kings and Queens. However, the bourgeoisie also resented the opulence of the Court (they weren't so much against the monarch as against the 'hangers on') which was not only 'old fashioned' but still wielded the political power. The bourgeoisie as a class did not like the idea that (as a rich person) you had to have the personal favour of the Monarch to get on - 'competition' they thought; should be 'equal' and not down to the whim of some King, Queen, Noble or Court Advisor. Also the Church was very powerful too and the head of the Church was also often the monarch.

## Publications

### Out Now!

**Labouring in Vain** - Why Labour always acts against the working class.

**Nationalism and Imperialism In Ireland** - The Myths Exploded.

Both pamphlets 50p including postage  
from Subversion. DEPT. 10, 11 NEWTON STREET,  
MANCHESTER M1 1HW



All these tensions were bound to come to a head at some point - this doesn't mean that there had to be violent upheavals, civil wars, and Kings getting their heads cut off, but that was what usually happened. These crises were the points in history where the bourgeoisie showed itself to be the real class of power in society and capitalism was revealed as the dominant economic system. But more things than this happened and it is important to remember that the majority of people who actually put their lives on the line for these revolutions were not bourgeois or aristocrat, but proletarian (or poor). These bourgeois revolutions actually started due to some sort of rebellion, whether it was a revolt by those in the ruling elite, or whether it was generalised bread riots. Once the rebellion had begun other factors or elements got involved, this is always due to a general breakdown in authority. Thus bourgeois elements (like the Jacobins in 1790's France who, like Lenin, Trotsky and the Bolsheviks may not have been actually bourgeois but believed the ideology of the bourgeoisie) would get stuck in after proletarian riots to assert their own control. Also the proletariat might use the chaos that arose in society because of the two competing factions of the ruling class to put forward their own visions or demands (e.g. Diggers and Ranters put forward communist ideas during the English Civil war (bourgeois revolution)).

The 'revolution' in Russia (1917-21) was also a bourgeois revolution but maybe a more 'industrial bourgeois' revolution than ones a hundred or more years ago. What the 'revolution' achieved in the USSR was modern capitalism - the communist revolution, which was certainly on the cards during 1917-21, was extinguished by those left wing, bourgeois, murdering gits, Trotsky and Lenin and the Bolshevik Party.

Bourgeois revolutions did change things for the mass of ordinary people, but it was only a change of bosses and our type of slavery. The revolution to come will stamp out all bosses and all types of slavery.



## Death to the Press

You only have to read the newspapers or watch the television news to realise what a stupid bunch of gits journalists, newsreaders, commentators and their camera operators are.

They only tell us half the story; they repeat police reports, or press releases; they are lazy; they sensationalise; they lie; they pester people; they are smug and ugly.

The 'News' is very important to our rulers, not because it provides information (it hardly ever provides important information, and if something interesting is reported it is usually well after the event) but because it keeps us distracted, fills our heads with crap, and over and over again sells lies to us: The 'news' is not news, but propaganda. However, this propaganda is fairly subtle, most journalists are so stupid they don't even know they are peddling it. There is not just one 'line' but several competing ones - from right wing to left wing, so that the boundaries of arguments and conflicts of opinions are clearly defined.

For example, the right wing will say that striking workers should not have attacked the police, the left wing will say that the police provoked them or started it. No one will be saying that attacking the police in general is a positive thing. Again, we are constantly meant to think about the best ways to run the economy, we aren't meant to think that we'd be better off without an economy.

NNNGKGKK



In general, journalism is a job in which you have to start at the bottom and work your way up - if you don't agree with what journalism is about you'll soon jack it in or get the push. If you don't want to report the school fete in the local newspaper, or pester the family of murder victims for a few comments and tears to sell your newspaper and keep your wages coming in then your career won't go far. It's easier for journalists to write in clichés, they can't spend two weeks writing one article; they've got to be punchy. The news is a soap opera - written to formula and often full of lessons for us about things like law and order, the family, etc.

By the time a journalist has become established in our great western democracies they are fully self-censoring propaganda machines, as reliable for the State as officially controlled journalists in a totalitarian regime. They won't spill the beans, they probably wouldn't even know how to.



The sight of journalists in 'war torn' or famine areas is particularly revolting. Their high wages and the expense of carting themselves and equipment around is supposed to be justified by their 'telling the world the truth' or 'making a difference'. Of course we aren't actually told the truth - i.e. that capitalism creates the economic rivalries that cause wars and that war is actually good for business, or that famines are caused by the world economic system. We are meant to feel helpless, and to believe that 'human nature' is at the root of everything bad, not that the system itself is what creates inequality, war, starvation, powerlessness and misery for the masses and boundless wealth and power for the few.



There is a saying that the first casualty of war is truth, well the first casualty of the class war should be journalists.

Journalists today in fact fulfil a similar function for Authority as priests used to do in medieval Europe. Priests used to (and still do of course) go around dishing out lies, filling peoples heads with useless ideas and debates (i.e. make people interested more in religion and heaven and hell than daily life), and spying on people. Journalists do the same job - peasants and proletarians used to have to be forced to go to church, now we happily pay for the privilege of letting the Journo-Priest into our living rooms at 6.00pm every evening. The next day we are meant to talk about what was on the news, not our daily life.

Don't trust journalists - their humanity has been squeezed out of them and their brains are on auto-pilot.

One of the first tasks of a revolution is to abolish the press.



## Letters

Dear Gob,

Well, I thought what you said in issue 1 about 'class' was a complete load of old rubbish. How do you explain yourself?

Your imaginary correspondent, Derek.



Dear Derek,

One definition of the 'middle class' is 'all those who have power over the working class' - this would mean the Police, supervisors and shop stewards were definitely middle class, it would also mean that teachers were definitely middle class - and also parents and men.

Many people describe class in terms of good people (working class), medium bad people (middle class), and very bad people (bourgeoisie). But this is simplistic and romantic. Etc.

I still think it matters less who one thinks is in the working class than who one thinks is a potential friend or enemy of proletarian class struggle. I agree with what SUBVERSION said in Subversion 12 (Subversion, Dept. 1, 1 Newton Street, Manchester, M1 1HW):-

All of this brings us on to the second point to consider - the distinction between the present-day working class, whose day-to-day existence is largely passive (acquiescent towards capitalism) and the revolutionary force that can overthrow capitalism. This latter will grow out of the former, but is not identical to it. The former (which can be called the "class-in-itself") is just a "sociological" category whereas the latter (the class-FOR-itself) is a revolutionary category.

When workers engage in struggle their "nature" changes in that they reject their normal passivity and begin to become a class-for-itself. It is this "class-BECOMING-for-itself" that we support.

Referring to the "Working Class" is vague because there are really several "working classes" - the passive, sociological working class, the conscious communist working class of the future that is overthrowing capitalism and the struggling working class ("Becoming-for-itself") - this last category is the most important one and shouldn't be confused with the first one (it may be argued that it's the same people but this is wrong because, apart from the fact that

it's SOME of the same people not ALL of them, the key point is that it's not a thing that we're talking about but an action, or rather a thing in action - sociology deals in "things" but the "class-in-action" is a revolutionary concept).

Questions such as "are coppers part of the working class?" are therefore in some sense pointless since they refer to membership of the "sociological" working class. They are certainly not going to become part of the "class-in-action" which is the "class" that WE support.

To come back to the question of "relationship to the means of production" as the formula for defining class, the most important "defining" that we have to do is to define how the "class-in-action" will come into being (a constant, repeated event) and how it will develop. Among the factors which determine this, "relationship to the means of production" is the foremost, but is insufficient because it implies "relationship to property" (i.e. being a wage earner or not, whereas the other factors considered in the first part of this reply can be just as important. The best way to put it is probably "relationship to the developing class struggle" - this being determined by all the factors mentioned above.

I also agree with this from Tom Jennings (except that for 'middle class' I'd say 'expert, professional, managerial types') (The Raven 11, Freedom Press, 84b Whitechapel High Street, London E1, 1990):-

There will be a number of available discourses, and subject positions within them, relating to whether one's position at work is as a dedicated professional, for example, or as a member of a workforce which gains scant reward for boosting someone else's profits and power. This aspect of class seems more difficult to grasp because it is such a collective phenomenon — and our usual talk of individuals misses the point by a long way. Meaning is given to thought and its consequent behaviour *socially*, whether this be by our immediate social environment, or in the development of our subjectivity through a history of discourse and action. So whatever our idiosyncratic, pet theories are about the nature of the universe, in practice what matters is the collective ability or tendency to position ourselves in a group in such a way as to make certain kinds of group behaviour more likely. Now middle class people have much less experience at seeing themselves and their situation in any collective way at all — because the whole purpose, logic, sense and structure of middle class discourse denies large scale social difference and simultaneously elevates the rational, consistent, self-conscious autonomous individual who makes voluntary decisions and choices. But working class people have a 'much harder task swallowing this rhetoric, since from an early age we have seen and felt a commonality of interest, in lives dominated by lack, necessity, overwhelming and intransigent public forces. Even in working class families where income and lifestyle have become less uncomfortable, there is still a strong sense of lack of choice, time, opportunity and wherewithal to live differently, and a concurrent hazy (at least) awareness of who benefits, whose interests are being served, *where power lies*. Whereas middle class attitudes revolve far more around how to get on individually, because it is in fact much more possible for middle class people to change their situation without it needing others to combine to that end. A major reason why middle class wage slaves rarely behave in the same ways as working class wage slaves is that the discourses of middle class work concern the commitment of one's life to a profession which suits the individual's capabilities and desires (finding one's own level etc.). Combined with the lack of experience and ability to view the world, and behave, socially, middle class people are far more likely to react in terms of their perceived, individual, career aims — not conducive, to say the least, to the development of collective action. And the significance of this for large-scale political possibilities is that we *know* that working class people are still capable of mobilising en masse and generating new practical, organisational and socially advanced forms of action that directly threaten the status quo.



★ FOR THE ABOLITION OF WORK!

Dear Gob,

Re. the Students article in Issue 1. I've decided to dream up four different categories of student that you might distinguish between so you don't bump them all off. First there are those students who are definitely bourgeois/rich/privileged to start off with. Second there are those students who aspire to become managers/bosses/experts and succeed in going on to become just that. Third there are those students who aspire to become managers/bosses/experts but fail and end up on the dole or in some mundane low paid job. Fourth there are those who just like the idea they are being given money so they can doss around wearing woolly jumpers and reading obscure books all day and they have little intention of doing much else in life. Yours, Erik the Vandal.

Dear Erik,

I agree with your classification of students, but I don't think it makes any difference to my contention that students are generally dangerous and untrustworthy(!). Firstly the number of students in your fourth category is extremely small, and they still may absorb the University ethos (e.g. pro-authority, 'merit', liberalism, capitalism, democracy, etc.). Secondly the students who fail aren't students once they've been kicked out, and although their attitudes may be horrible, if they are on the dole or in a mundane low paid job then they aren't helping boss people around, or redesigning our work rhythms/labour time as technicians. Of course I don't think all students should be put up against the wall but I do think that they are the perfect types to try to hi-jack class struggle — with their pathetic grievances against small grants, cuts in 'education', or lack of freedom in 'education', coupled with their articulateness they will always see themselves as justified in taking 'leading roles' in times of generalised class struggle, e.g. Paris 1968. Students are usually very stupid, with little idea of what 'real life' is about. Ideologically they are invariably on the side of Authority, or at least Liberal Order — the most radical they usually ever get is to defend the 'ideal' of bourgeois education against cuts or austere management. We should leave 'appeals to students' to the likes of the SWP, who understand the managerial potential of University fodder. Once again, students will only ever be of any use to humanity if they renounce their roles as students and burn the Universities down.





WHY DON'T YOU SHAKE THEM OFF?

**PROLETARIAN GOB**

**BM MAKHNO LONDON WC1NN 3XX**

**Long Live the World Revolution**

No. 3, Spring 1994

1/506/4/1/15  
FREE

# PROLETARIAN GOB

ONLY WHEN THE WORKING CLASS IS COMPLETELY OUT OF CONTROL  
WILL WE BE ABLE TO TAKE REAL CONTROL OF OUR LIVES

*INSIDE*

GO TO SCHOOL



LEAVE YOUR BRAIN AT THE DOOR

*Is Capitalism Feeling Poorly?*

*-Marxists in a Muddle*

AND MORE....



## LONG LIVE THE WORLD REVOLUTION!

### ARTICLES/BACK ISSUES:

PROLETARIAN GOB 1, 2.

Problems of Anarcho Syndicalism

What is the Potential of Rank and File Action

Death to Rank and Filism!

Pamphlet: Anarchist Communism or Death! - What is Anarchist Communism

---all free from PG, BM Makhno, London WC1N 3XX.

*Thanks to Erik the Vandal  
and The Various Otters*

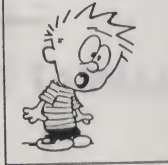
### SOUTHERN CONTACT FOR SUBVERSION

Because Proletarian Gob thinks that we need more revolutionaries around and that it would be good if we could make more and better interventions in the class struggle it has joined SUBVERSION. At the moment SUBVERSION are the most straight-forward, revolutionary, positive, enthusiastic and unpatronising group in Britain. It's good to be involved with other revolutionaries who inspire greater deeds and effort in yourself! This, of course, gives SUBVERSION a southern contact if you're interested in getting involved.  
SUBVERSION, Dept 10, 1 Newton Street, Manchester M1 1HW.

NNNGKGKK



HOCHHHH



PTOOEY!!



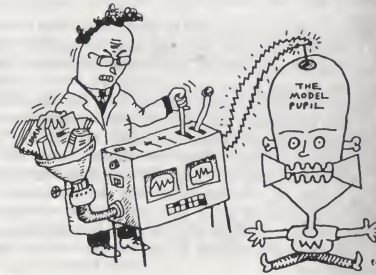
PROLETARIAN GOB is anti-capitalist, anti-State and anti-authoritarian.

PROLETARIAN GOB is for the creation of a worldwide, free human community, which can only be achieved by the conscious actions of a revolutionary proletariat acting for itself and not at the direction of some 'Revolutionary Party'.

PROLETARIAN GOB, BM MAKHNO, LONDON WC1N 3XX

## EDUCATION

There is an assumption among many (usually "educated") people that "education" is some sort of neutral process that makes people more intelligent. There is an assumption among many other (usually "uneducated") people that getting more "education" gives you privileges and power within society. It doesn't necessarily make you more "intelligent", but it does give you the right connections and attitudes and often, in fact, the more educated a person is the more of a prat they are. Proletarian Gob agrees with the second assumption.



So what do I mean by "education"? I mean going to school, college and university and passing exams. It is useless to talk about "education" in this society as if it has anything to do with learning the truth about things. Education really just means learning in itself. Learning any old crap.

There is only one thing worth learning, it is how to turn this common-sense truth into a world-wide reality: "I am not free until everyone is free".

The world is piled high with knowledge, experts and expertise and yet the place is more of a shit-hole than it has ever been. Don't believe people when they say that the world has progressed and things are constantly (even if in fits and starts) getting better. It is the other way round. We may have faster transport these days, but it's only to get us to work quicker and to make more profits for the bosses in general. We may have doctors and drugs to keep us alive longer today, but for what? So we can waste more of our lives in wage slavery, so we can watch more television; so we can digest the tedium of our alienated and tedious lives.

Even the previous economic system was better than the present one. In feudal times (see P.G. 2 "Bourgeois Revolutions") in general, ordinary peoples' lives weren't ruled by the clock, or the five or six day week; they knew where their food came from; how their homes were built; they knew each other. As communities they made their own tools, food, clothes. It is true that they were serfs (but remember that wage and dole slaves aren't free either), that they paid taxes, that life was often hard; but they had a better understanding of their surroundings than we do, they certainly felt more "at home" than we dispossessed proletarians can ever do. Our alienation from everything is becoming more and more complete, we have less and less control over the things around us. Whereas there was some "community" left in feudal times, it is completely gone now, buried by a capitalism that turns us all into commodities (labourers and consumers). Reality is hiding somewhere in the television set, maybe if we watch more programmes we'll catch a glimpse of it....

Progress, like education, is not a neutral, or "good" thing, it is the perfection of our slavery and the increase of profits and power for our changing rulers.

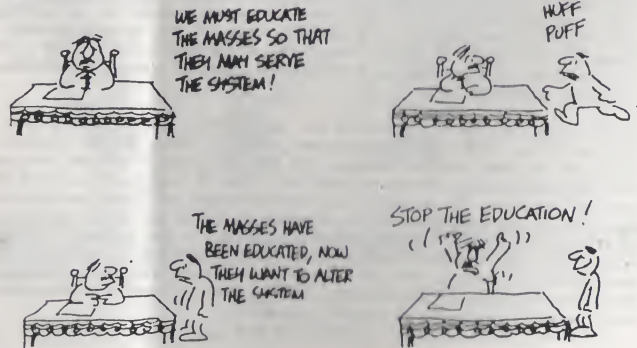
But to get back to education. Mass education was brought to us by our rulers primarily to make us able to follow more complex instructions at work and to create a few people who would be able to give orders at work. Getting an education system thrust on us was never a step forward for the working class, it was only a step forward for the administration of capitalism and the opportunity for us to receive more frequent and more subtle justifications for Authority and our condition as the governed. If we could read, we could read newspapers, as well as work in an office.

In Britain the idea of mass education was first put forward by liberal tyrants such as Lord Shaftesbury in the 1830s. His arguments in favour of education were quite clear, education would not only be a means of making the work force better suited to different jobs, it would also help the mass of people to understand their role in society and why they should support that society. If they weren't educated as to the value of the British economy, the British Empire, Industry, God, the Monarchy etc., then they might want to overthrow it all. Lord Shaftesbury's ideas got a lot of stick from conservative types who thought that if the masses got "educated" then they would understand even better their crap position in society and decide to do something about it. Better to keep them "stupid". Eventually, however, Lord Shaftesbury's ideas won over and he has been proved right. Education has not increased the numbers of revolutionaries or turned the masses any more subversive than they have always been. In fact, education has been a key factor in the science of social control. Education, like work itself, is anti-working class and counter-revolutionary. The proof of this is that education is compulsory. They wouldn't force us to do anything that was really good for us, and they wouldn't maintain a state institution that threatened their existence.

There have been no more proletarian revolts since the arrival of mass education than before. Revolts of the dispossessed (i.e. those who possess nothing except their labour power, i.e. proletarians) have been going on right down through history since the Middle Ages. I don't think the number of revolts has increased or that the working class has increasingly decided communism is a good thing since "education" has become established.

## HAVING A LAUGH

### Exhibit A:



I agree with the first part of the cartoon on this page (exhibit A) but the second part makes no sense. Education may throw up a few people (e.g. politicians, greens, technicians) who, as individuals, learn that aspects of society are bad and could do with changing. These people may even create a movement to "alter the system". The best example at the moment might be the Green Movement, but you can also put in there the Labour movement which, through the big-wigs of the TUC and the Labour party has also at times wanted to alter the system for their own ends. Education may turn out a few of these ambitious individuals but it certainly hasn't turned out "masses" who want to "alter the system", it is the ambitious leaders who have created (or diverted) movements, not the schools or universities.

The only education that has led to "the masses" changing things, or forcing change, or threatening to overthrow the whole system is class struggle. You can't learn class struggle at university, but you may learn how to turn workers' revolts and disgruntledness into votes or support for lefty ideas. An "education" may well teach a few bright sparks how to shove the capitalist work ethic down our throats under a new guise, e.g. in a so-called "revolutionary" ideology like Leninism or Trotskyism, but it won't make the working class actively revolutionary.

When you look more closely at the school system the world over it soon becomes apparent that schools don't even make an attempt to "educate" people to the same level, in fact it's the reverse. You can take a quick look at a year of pupils in a school and pretty well tell who's going to end up as managers and who's not. Your place in society in later life is largely pre-figured at school. This is natural, schools are there to make compliant workers. Astonishingly, perhaps, many teachers don't seem to realise this fact and spend their careers trying to do their best for the people who enter their classrooms, they might even encourage a few "lazy no-hopers" to further their education, go off to college/university and end up as liberal-minded managers. But this is not bucking the system. It is serving it. [Still, I'd rather have these sort of teachers supervising my kids during school time than the disinterested, callous bastard type!]

Therefore, debates about types of classroom methods, such as "child-centred learning" versus "testing" don't really have much meaning unless you want to talk about the kind of discipline you want your child to be kept under while at school - i.e. soft or hard. Parents who worry a lot about the type of schooling their kids are getting usually want their kids to "do well" and get a good job/career after school, i.e. become managers, academics, designers, journalists, etc.

Parents who don't really give a toss about how their kids do at school (but would probably be pleased if they happened to "do well") have a much more potentially subversive attitude to society in general - a society which they perceive (however dimly at times) as apart from them and in control of them. These people understand the education system better than most of those who would consider themselves "educated".

Schools exist to turn children into compliant wage-slaves. Being a school pupil was the longest job I've ever had.





## THE BRUTAL WHIFF OF CAPITALISM

Recently I attended a conference in London called "Is Capitalism in Decline - blah blah and the New World Disorder". It was held by "Critique" and co-sponsored by "Radical Chains". Critique is "an independent and refereed [?] scholarly journal, founded in 1973. It attempts to analyse contemporary society.... from a critical Marxist perspective". They reject "the concept of socialism in one country and the idea that a country could be both socialist and undemocratic" [surely if they reject socialism in one country they mean the world can't be socialist and undemocratic?]. I'd never heard of Critique before I found out about this conference. They seem to suffer from terminal egg-headedness but no doubt they mean well.

Radical Chains seem a lot more accessible and more interested in class struggle. Their journal "aims to contribute to the retrieval of the revolutionary core of Marxist theory, the critique of political economy. Our starting point must be the need to understand the prevention of communism in all its forms, eg. social democracy, Stalinism, fascism or national liberation".



It seems that for a lot of Marxists everything they do has to be justified by what Marx wrote, or an interpretation of what he wrote - through thick and thin it is crucial to be able to call yourself a Marxist. It's lucky that Marx's shopping lists never fell into the wrong hands! Marx wrote a lot of great stuff but it's more important for people to be communists than Marxists - after all, you can be a communist revolutionary without having read any Marx, but you don't become a revolutionary just because you've read Marx or call yourself a Marxist. In fact most so-called Marxists are counter-revolutionary defenders of capitalism. It grieves me that people have such a dependence on the writings of one person, it makes me worry about their will to be free and their capacity for reasoned thought and action. When I talk to a comrade I want to be talking to a human being, a genuine subversive, not a mouthpiece for a text by Marx (no matter how subversive Marx himself was in his time or now).

I agree with this from SUBVERSION 8:

*In fact, we regard the notion of Marxist and Anarchist traditions as only holding back revolutionaries today who hold onto either of them - an important element in the development of revolutionary ideas is the rejection of past ideas in the light of the experience of history, and the 19th century split between Anarchism and Marxism has little bearing on the class line between revolution and reaction today, as revolutionaries today need to REJECT more than they accept of BOTH traditions.*

Anyway, I went along to the conference because I thought I might learn a bit more about this theory of the decline of capitalism, or decadence theory. It has never seemed to me that capitalism has been declining, in fact it seems to go from strength to strength. Yes it has setbacks, and periods of restructuring (usually called "crises") but it always seems to come out ever more triumphant. If capitalism grows less thriving in Europe and the USA it will only grow more thriving in Brazil or South-East Asia. Still, maybe I was wrong.....

In the event the conference did not persuade me that capitalism is declining (whether it's from the 1870's or 1914) and it seemed that the theory was being discredited even in the ranks of Critique, whose editor is a major decadence theorist. Probably the most obvious criticism of decadence is that it implies that capitalism will decline completely away at some point in the future, when the working class will only have to give it a quick shove, so we can all put our feet up in the meantime.

The most interesting group who adhere to decadence theory (but aren't guilty of putting their feet up!) is the International Communist Current (ICC). The ICC are anti-capitalist in all its forms (from private, to State, to self-managed) and opposed to any alliances by the working class to capitalist factions (from Trotskyist parties, to social democracy, to the unions, national liberation movements, popular fronts, etc). They exist "to participate actively in the movement towards the unification of struggles, towards workers taking control of them for themselves, and at the same time to draw out the revolutionary political goals of the proletariat's combat". Proletarian Gob agrees enthusiastically with most of what they say.

However, they do seem a bit hung up on their theory of decadence, in fact they claim that since the 1980's capitalism has actually been decomposing! I know that the stench of capitalism and wage slavery is a putrid stomach-turner but that smell of brutality and death has been there from the start of capitalism's gruesome progress, it's not the whiff of decomposition I can smell.

The ICC are part of a leftist current which decided that capitalism went into decline in 1914. Before this date, they claim, social democracy, parliament, elections, the unions, etc. were beneficial to the working class. However, at the onset of the First World War the unions and the whole democratic process suddenly went against the working class. Capitalism itself was even no use to the working class (as an economic system that made proletarians and provided, or allowed, institutions, like unions, which helped the development of proletarian consciousness). The War provided the watershed between ascendant and decadent capitalism, after 1914 everything about capitalism was nasty, horrid and ultimately doomed. The left, including Marx and Engels, had supported social democracy, the unions, nationalism before 1914. Many on the left saw during the world war that all these capitalist institutions were no good, after all they had led the working class into a mass slaughter of itself. Instead of reappraising everything this left current decided that they were right before the war and were now right after the war. They obviously came to the right conclusion at the end but it seems dishonest to concoct (or adapt) a theory to show why the left was always right, it was capitalism that radically altered, their interpretation of things had never been wrong! We all go things wrong, it's important not to hide things, as honesty to our class is always essential.

It seems a shame that the ICC are still trying to hide this embarrassment. Unions have always been an organisation devoted to bargaining the rate of exploitation, The Luddites were always more revolutionary than the Tolpuddle Martyrs. All we need to agree on really is that the unions, social democracy and the rest is anti-working class, but the ICC insist on always bringing up decadence and also arguing that if you don't believe in the decadence of capitalism you're not a Marxist and not a revolutionary.

I have another bone of contention with the ICC and that is their "scientificness", for want of a (much!) better word. I think it is true that capitalism is an economic system that encourages world communism. This is because capitalism is ever expanding and therefore global, also the fact that every worker is turned into a wage slave makes for a common, world-wide bond. A cleaner from Britain has more in common with a cleaner in any other part of the world than with the managing director, shopkeeper, or bourgeois who lives in the same town. Also, at this point in history, the working class, when it becomes actively revolutionary, is more likely to realise the necessity of a communistic way of living, the abolition of everything to do with money, trade, exchange and exploitation and the prevention of a return to anything that might lead back to capitalism. So capitalism and proletarianisation has made world communism more likely than before.

However, the ICC, like Marx, seems to think that capitalism was a good and necessary thing for the development of humankind. This sort of analysis led to lefties like Lenin and Trotsky supporting the bourgeoisie in countries like India, so that the proletariat would develop there. To me this sort of cruel thinking is madness. I thought I was callous enough looking forward to a global class war but these guys welcomed proletarianisation - a brutal and shit thing to happen to anyone. In Britain it started with being kicked off the land ("enclosures", etc), then having to wander around for work, eventually finding a niche in some hellish factory or mine. This was not a step forward for humankind! It was a step towards greater brutality.

When proletarianisation was happening it was opposed by those being proletarianised. The so-called German Peasants War (1425) was really a proletarian revolt, Gerrard Winstanley and the Digger Rebellion during the English Revolution (1649) was a proletarian revolt for communism. Should we, if we had lived then, not been part of those movements because they were supposedly too early and the world was not proletarianised? Trotsky and Lenin would probably have shot down the diggers "like partridges" (Trotsky) the same way they did the Kronstadt revolutionaries in 1921, because they threatened the triumph of capitalism. It was the Bolshevik Party which turned the USSR into a fully capitalist country, and it wasn't an accident, it was a stage us stupid proles had to go through before we were ready for communism.



## The Capitalist in a Changing World

The ICC in the first paragraph of their "Positions" says: "Since the first world war, capitalism has been a decadent social system. It has twice plunged humanity into a barbaric cycle of crises, world war, reconstruction and new crisis". Come on! Capitalism was never good for working people (us!), even before 1914. Capitalism was at least as cruel and barbaric before 1914 as it was afterwards. This sort of analysis makes me wonder if groups like the ICC see all workers as objects. It's not because capitalism is decadent or inefficient that I hate it it's because it makes my life shit, and it's made all workers lives shit since it started.



Related to this is the "socialism or barbarism" slogan. The theory of "socialism or barbarism" presumably comes from decadence theorists. It postulates that the world is heading towards barbarism (a "historical decline" as the ICC say) and that the communist revolution is the only thing that will save humanity from destruction. This theory implies that there are good things about "the world" (certainly that capitalism before its supposed decline towards barbarism was good!) and that it should be *saved*. What they are saying is that the only way to save the world is by establishing communism. But what if capitalism evolved into another economic system, like feudalism, an economy where resources and workers are not exploited to the absolute limit. This would "save the world" too, and if their criteria is simply saving the world then would the "socialism or barbarism" theorists go along with that?

There are better arguments than these scare tactics for why communism is desirable. Firstly, humanity is already destroyed, humans have been split into two main groups, the exploited and the exploiters. The working class' condition is that of wage slaves, not of human beings. The communist revolution is about our regaining our human-ness and leaving behind all forms of alienation, division, isolation, exploitation and organised misery. Especially since the end of the "Cold War" "socialism or barbarism" theorists are going to find it increasingly difficult to convince people that capitalism is going to lead to the death of all humans. Anyway, far more horrific that a distant and sudden death by capitalism is the *constant* death/murder, misery, wage slavery and scrambling for survival that is happening right at this moment and for all our moments until, together, we get off our knees and become an invincible communist force.

I think the ICC should read "The Revolution of Everyday Life" by Romain Vancigem. Despite these concerns it must be remembered that the ICC and Proletarian Gob are in the same camp.



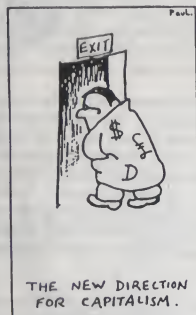
## THE CONDITIONS NECESSARY FOR A REVOLUTIONARY EVENT

Tied up with all this theory of the decline of capitalism is the question of "economic law and class struggle". Basically this means: will class struggle create the conditions necessary for a communist revolution, or does everything depend on the economy having a crisis, or collapsing? [These "crises" are often referred to as symptoms of the "internal contradictions of capitalism". However, "internal contradictions" seem such a natural feature of *almost anything* that it is hardly worth using the phrase. Feudalism had internal contradictions; the Roman Empire had internal contradictions; even the human body has internal contradictions, especially if it enjoys a drink!]

The danger of thinking that the final overthrow of capitalism will only be born out of an economic crisis is that you might think that any revolutionary work up to that point is futile and unnecessary. However, if we don't keep going now how will we be able to try to make sure that there are enough revolutionaries around when a crisis does come and the class struggle escalates? The revolution needs revolutionaries there at the start, inspiring bolder action and warning of traps. A lot of revolutionaries will be better than a few.

There doesn't seem to me to be much danger in believing that the class struggle will create the crisis, as long as revolutionaries maintain an uncompromisingly revolutionary stance and don't get persuaded to lead reformist movements or make alliances with enemies of the working class.

Whatever you think about how a revolution might be sparked off there is no doubt that revolutionary theory, propaganda and action has to grow. We need to be prepared for anything and we need to be everywhere when things start happening.



### References

"Economic Law and Class Struggle", article available from SUBVERSION, Dept. 10, 1 Newton Street, Manchester M1 1HW.  
 Radical Chains, BM Radical Chains, London WC1N 3XX (journal £1.90).  
 ICC, BM Box 869, London WC1N 3XX (monthly paper: World Revolution, 50p).  
 Critique, Bob Arnot, Dept of Economics, Glasgow Caledonian University, Glasgow G4 0BA (bi-annual journal, £5.00(?)).

## WHY THERE IS NO THIRD WORLD

When people talk about "the third world" it is implied that it is some horrible poor place and therefore that "we" live in a nice, advanced, wealthy place. I'm not sure where the phrase comes from exactly but I think it is part of a classification that lists Western Europe, Japan and North America in the First World, the old Eastern Europe and "Communist" countries like China in the Second World, and the rest as the Third World.

One of the ways of identifying a "third world" country is by its "crippling" debt to the first world countries, for example, Sudan or Mexico, whose economies are therefore controlled by the World Bank and the IMF (ie. the USA, Western Europe, etc). But debt in itself isn't a good indicator of third world countries since the USA has the world's largest debt. In practice most people use the term "third world" for all those poor countries with a hot climate in Africa, Central and South America and South-East Asia. Until now I have used the phrase too, with inverted commas around it to show that I don't really believe in it, as a short-hand term for all those poor, hot countries which are controlled by the USA and its allies. But even with inverted commas around it the term "third world" is misleading and mystifying.

The third world is everywhere, it exists in Washington D.C., Los Angeles, London, Paris as well as in Mexico City, Mogadishu or Karachi. Recently an academic survey showed that there was a difference in life expectancy of ten years in two areas of Glasgow only a mile or so apart.

This third world thing seems more related to things like supposedly having "better" television or nicer roads than in other countries. It is thus a way of saying "us" and "them" - "we" live in a nice sane place while "those foreigners" live in rough and insane places. In fact a postal worker in Britain has more in common with a postal worker in Nigeria or Bolivia than s/he does with the head of Royal Mail, Paddy Ashdown, or Princess Ann. The thing all workers have in common is their status as workers. The fact that we have to sell our labour and time to survive, the fact that we have little or no control over our daily lives. The fact that we are victims of the economy and its wars. We have no say in what really happens to us and anyone who says that we live in a democracy and can use our vote is either another con-artist for democracy or a dolt.

Wherever we live it is us proletarians who live in the third world. It's time we all stopped using their patronising, nationalistic, racist and misleading terms and fully realised the class nature of this world. A world which we cannot call ours.



Dear Gob,

Re- the Christianity article in Gob 2

I think there is a slight danger that if we are over-eager to attack Christianity in isolation we will overlook the fact that it was part of the same family tree of patriarchal, monotheistic religions that includes Judaism and Islam. Outside the Middle East it was Christianity that had the sales techniques that led to it cornering the market, but they all had the same basic expansionist, hegemonistic aims. Where Christianity did most well was its trick of "converting" everybody (i.e. turn everybody into commodities to accumulate profit from their labour). Islam adopted this trick but wasn't quite so good at it, while Judaism just saw non-Jews as "wierdos", as you pointed out. The trouble with the article is that I could imagine an Islamic or Jewish Fundamentalist opportunistically agreeing with all of it apart from the beginning and end.

Global capitalism was not exclusively the creation of "western" Christendom. Early mercantile capitalism was already well developed in the Middle East and China in the Middle Ages. And notions of imperialism being just a Western and Christian phenomenon start to look a bit shaky when you look at the history of Japan in the "East".

Yours, Erik the Vandal



Dear Gob,

I'm all in favour of attacking journalists/news editors/newsreaders etc. I think they are very dangerous and powerful, far more dangerous and powerful than your average individual police officer. Attacks and military offensives in places like Bosnia and Somalia are effectively directed by media reporting. Here police attacks/clampdowns are prompted by journalists. In the old days the media were the servants of the government and the police, today it is the other way round: the police and government are effectively controlled by the media, which, of course, is controlled by capitalists like Murdoch, etc.

"They are smug and ugly"!!!!

Yours, Erik the Vandal

On the subject of journalists, this appeared in The Guardian recently.

## SHORT CUTS

Robert Leedham

# In Gob we trust . . .

WE LIKE the magazine Proletarian Gob, but Proletarian Gob doesn't like us. "You only have to read the newspapers or watch the television news," it declares, "to realise what a stupid bunch of gits journalists, newsreaders, commentators and their camera operators are."

Yeah? Prove it. "They only tell us half the story; they repeat police reports, or press releases; they are lazy; they sensationalise; they lie; they pester people; they are smug and ugly." Ugly?

Proletarian Gob advocates class war. You can tell how anti-establishment it is because, on its cover, it has the words: "More tea, Vicar? Or how about a punch in the face?"

But back to the reasoned criticism. "The 'news' is very important to our rulers, not because it provides information, but because it keeps us distracted, fills our head with crap, and sells lies to us. The 'news' is not news, but propaganda."

Fair enough. "For example," the Gob offers, "the rightwing will say that striking workers should not have attacked the police; the

leftwing will say that the police provoked them or started it. No one will be saying that attacking the police in general is a positive thing." Which it is, of course.

"Again, we are constantly meant to think about the best ways to run the economy; we aren't meant to think that we'd be better off without an economy."

But back to journalism. "The sight of journalists in 'war torn' or famine areas is particularly revolting. Their high wages and the expense of carting themselves and equipment around is supposed to be justified by their 'telling the world the truth' or 'making a difference'. Of course we aren't told the truth — is that capitalism creates the economic rivalries that causes wars and that war is actually good for business, or that famines are caused by the world economic system."

So what's to be done, Gob old chum? "There is a saying that the first casualty of war is truth, well the first casualty of the class war should be journalists."

Try telling that to the family of Farzad Bazoft, Mr Gob.

Well, I am saddened that a Gob article denouncing journalism managed to provide one journalist with his wages for the work. He didn't have to do much work at all, did he? Just copy out parts of the article and insert a couple of facetious comments. The last line is particularly nonsensical and unrelated to what he copied out right above it. Also I wouldn't keep so low as to use the family of Farzad Bazoft for a "punchy" last line that blatantly misrepresents (or misunderstands) what I said. It exploits their loss to pay Robert Leedham's wages. Farzad Bazoft was a journalist executed by the Iraqi government for "spying". All in all the Guardian article proves right everything I said about journalists being lazy, stupid and inhuman. Hats off to you, Mr Leedham!



# Extracts from The End of Democracy by Max (1993)

33.

Many people today have the appearance of being worn out and tired. Communication is dogged with suspicion and misunderstandings; repression maintains a state of permanent crisis. The failed cures, the alternatives that were no alternatives, the broken promises, the sellouts all create a climate of cynicism and apathy. The daily struggle against capital is often silent and appears in daily antagonisms and fight backs but for this silence to be more than defensive it must become self aware. The apathy induced by Democracy is the half truth that the vote changes nothing, the vote does change nothing, but the hidden fact that the proletariat can Destroy Everything goes unheard, swamped as it is in its own silence.

29.

We are currently being told, whether we like it or not, that we must choose between painful tax rises or 'big welfare cuts' as a means to solve the growing debt crisis and government deficit, we are told there is no alternative. But either way the capitalist debt is imposed upon us, it rules unchallenged, its legitimacy is never questioned. They say there is no alternative, but revolt is the alternative. We will default on the debt and refuse to pay the cost of their system's crisis. If their economy, and it is their economy, chooses to fall to pieces we can only smile and rejoice.

37.

Workers Democracy must be seen as a false consciousness of how to act in struggle. It is how we often hold ourselves back by institutionalisation and majority dictatorship and through artificial separation of intellectual decision making and material action. The fetishising of the decision making process and postponement continually of action is of great use to the bosses as it makes action carried out without such delay seem illegitimate no matter how useful it may have been for the struggle. In practice major struggles always break out at first from a minority of workers and unemployed, although sometimes they may then quickly spread to the majority. The "Democracy of the class", much loved by trot groups like militant for instance, is a conservative wheelclamp on struggle. If we wait for the whole class we'll be waiting forever.

13



11.

A Democratic "free press"? But whose press is this free press? It is the ruling class which owns most of the means of dissemination of information and opinion. From the beginning they have used lies to encourage the exploited to accept their fate. But what distinguishes the times in which we live, is the extreme degree of state totalitarianism set up to control how we think. It does not just broadcast one, official "truth", but fifty competing "truths", so that everyone can make their choice as in a supermarket, and which in reality are nothing but fifty variations of the same lie. Never trust a journalist! Wherever a journalist treads state violence is sure to follow.

Democratic "freedom of assembly"?... again it is the ruling class which owns and jealously guards all the magnificent places in which the proletariat might assemble. Until we can all lounge around in castles, palaces and stately homes rather than high rises or even cardboard boxes then the freedom of assembly is a hollow abstraction.

45.

Democracy has been more cunning than other ideologies for it is mostly invisible and seeks to show itself only as that which allows other ideologies their own freedom of expression. It is everything because we believe it is nothing (neutral). It is an all pervasive lie of the global Democracy campaign that the class struggle and the proletarian movement no longer exist. But there will always be discontent and alienation while capitalism, or any form of exploitation, lasts. It is for us to clearly identify that discontent and turn it into a conscious desire for revolution.

14

*ARE WE CONDEMNED*



Zapata Calavera

*TO BE MISERABLE FOREVER?*

**LONG LIVE THE WORLD REVOLUTION!**

PROLETARIAN GOB, BM MAKHNO, LONDON WC1N 3XX